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THE  
**CAMBRO - BRITON.**

DECEMBER, 1821.

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NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA  
IGNOTA SUNT. CICERO *de Legibus.*

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**ANTIQUITY OF THE WELSH TONGUE\*.**

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*Ad linguam quod attinet præcipua honoris et dignitatis palma, de quâ inter  
se linguæ decertare solent, vetustas est.* DR. DAVIES.

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AMONG the many subjects, which fall naturally within the scope and purpose of this Institution, there is none, perhaps, which offers stronger claims on its attention, than the peculiar and remarkable characteristics of our native tongue. In all countries we have ever found a desire to prevail amongst the learned to investigate, with partial anxiety, the distinguishing properties of their respective languages: even with reference to such, as are comparatively of modern origin, and have no extraordinary merit to recommend them, we have seen this natural propensity to exist. Can it then be a matter of surprise, that the learned of our own country, who, during the last two hundred and fifty years, have combined their powerful aid to examine and to illustrate the particular excellencies of the Welsh tongue, should have dwelt with a fond enthusiasm on those peculiarities, by which it is signalized among the languages now spoken in Europe? From the time of the celebrated Dr. J. D. Rhys, down to the present, no author, that has treated, either expressly or incidentally, of the language of Wales, has failed to speak, with becoming praise, of some or other of its singular qualities: and we owe it to their elaborate and ingenious researches, that we are now able to discriminate, with an accurate eye, the simplicity of its basis, the beautiful uniformity of its superstructure, and, above all, those

\* This Essay is extracted from the "Report" of the Cymmrodorion, or Metropolitan Cambrian Institution, and was originally intended to be read at the first Annual Festival of the Society, May 22, 1821.—ED.

venerable marks of antiquity, by which it avowedly stands unrivalled among the languages of this western world.

It is on this last-mentioned characteristic that I propose, on the present occasion, to offer some observations; not that I hope, within the necessary limits of this Essay, to exhaust a subject, abounding, as this does, with food for the most interesting speculation: all, that I aim at, is to take a summary view of the most remarkable proofs, by which the high antiquity of the Welsh tongue is established.

Before I enter, however, on this inquiry, I feel it necessary to premise a few remarks, which the nature of the subject appears particularly to demand, with reference to an hypothesis that has hitherto gained considerable currency, and seems to have tended, in no small degree, to encumber the researches of philologists, and consequently to have had an injurious influence on their inquiries into the particular characteristics of the Welsh tongue.

The hypothesis, to which I allude, is the notion that language was originally communicated in a full and perfect state by the Deity to man; an opinion which has been supported by so many learned and pious writers, and with so bold a confidence, that one is almost led to believe the assertion to be sanctioned by divine revelation. It happens, however, unfortunately for their position, that the sacred volume not only gives no countenance to it, but seems even to favour an opposite conclusion in the only passage which can reasonably be adapted to the occasion. This occurs at the 19th and 20th verses of the 2d chapter of Genesis, which are as follow:—"And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see *what* he would call them; and whatsoever Adam called every living creature, *that* was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam, there was not found an help meet for him." This is the first occasion on which the sacred penman ascribes to the first man the use of his oral faculties; and, if we consider the words in their plain and obvious import, as in all such cases is, perhaps, the wisest and safest mode, there appear to be two circumstances particularly worthy of our attention.

The first of these is, that Adam was thus invited to give names to the creatures, that were brought to him, before the creation of Eve, and, consequently, before there could have been any intercourse of sentiment, any tacit connivance, as to the use of the organs of speech, in the adaptation of their sounds to surrounding objects. Man was alone in the world as far as concerned human society; and, therefore, whatever language he uttered must have been a language suggested by nature itself, without any adscititious influence from other causes: and a brief consideration of the next point that occurs will prove, I think, that this language was not the effect of an immediate revelation from heaven, but the result of a natural aptitude in the organs of speech to utter certain determinate articulations, according to the impulse of man's internal emotions. "God," says the sacred text, "brought these creatures to Adam, to see *what* he would call them." Now, if Adam had before been gifted with a systematic and accomplished language, as we may presume one of divine origin would have been, it is not probable that the sacred historian would have described the Deity as desirous of knowing *what names* Adam would bestow on the animals brought to him. On the contrary, the obvious sense of the passage seems to be, that God was anxious to know (to speak in human language), in what way the first man would employ his natural powers of articulation with respect to the objects assembled before him. "His Maker," as the author of the Celtic Researches has justly observed on this very point, "had implanted certain principles in him, which the occasion called forth into action, as his own feelings prompted, or as his judgment prescribed\*." And, from the experience of numerous travellers amongst newly-discovered nations, upon the first sight of any strange objects, we are justified in inferring, that the names, given by the first man on the occasion under consideration, must have corresponded with the feelings excited in him by the shape, voice, and other characteristic qualities of the respective animals submitted to his view, as the several passions of fear, love, or astonishment may have operated on his inexperienced mind.

From the foregoing brief examination of this Scriptural pas-

\* See CELT. RES. p. 375.—ED.

sage, I think it will be evident to those who are disposed to view the subject with candour and impartiality, that the sacred volume supplies no argument in favour of an original divine language, but that, on the other hand, it appears even to sanction the very reverse of the hypothesis: and, indeed, there can be nothing more reasonable than the conclusion, that language was, in its infancy, composed of the most simple elements, which, although in themselves incapable of expressing the various ideas that subsequently thronged into the human mind, formed the simple, yet solid, basis upon which the grand superstructure of human speech, in all its splendid and majestic varieties, was progressively reared. It was the combination of these primitive elements, the natural articulations of the human organs, that served to describe the encreasing wants of mankind, as the advancement of experience created fresh avenues for the admission of ideas: for, it would be absurd, in the last degree, to imagine that a finished scheme of speech was either bestowed upon man, or invented by him, before there existed a necessity for its use; or (to put the case still more forcibly) that words, which are the representatives of things, existed before the things represented; or that, in the grand march of the human intellect, the shadow preceded the substance.

The hypothesis, therefore, of an original divine language, complete in all its parts, is not to be defended by any arguments drawn from Scripture or reason: and, although it has found many learned advocates, its fallacy has been sufficiently exposed by other eminent writers, who have also traced human speech to its genuine source—those natural elementary sounds, with their simplest combinations, which the voice of man was at first capable of expressing. On this point M. De Gebelin, a celebrated French writer, in his *Monde Primitif*, a work abounding with the most luminous views of the origin and progress of language, has the following apposite illustrations:—"Man," says he, "finds in nature the elements of every thing in which he is engaged: music is founded upon its octave, which has never been dependent on the mere ear; painting upon certain primitive colours, which art cannot create; geometry upon the unchangeable relations and proportions of bodies; and the art of medicine upon certain physical properties\*." And Dr. Priest-

\* MONDE PRIMITIF, tom. iil. p. 72. ED.

ley, in his Lectures on the Theory of Language, although he does not seem to have viewed the subject in its most comprehensive bearings, has, notwithstanding, the following judicious remarks: "The imperfection of all languages," he observes, "the Hebrew by no means expected, seems to argue them not to have been the product of divine skill, but the result of such a concurrence of accident and gradual improvement, as all human arts, and what we call inventions, owe their birth to." Upon another occasion he also remarks, that "the primitive language, or that which was spoken by the first man, must have been very scanty and insufficient for the purposes of their descendants in their growing acquaintance with the world:" an observation, from which we may infer, that the learned writer considered the progress of language to be in proportion with the augmentation of human necessities.

Among the writers, who have discussed this subject with reference to the Welsh tongue, Mr. Owen Pughe, in his Dictionary, and on several other occasions, and Mr. Davies, in his Celtic Researches, deserve particularly to be mentioned, for the successful manner in which they have investigated our native tongue, with reference to this main proof of its antiquity: for, if, as may be satisfactorily shewn, a great proportion of primitive elementary sounds exist in Welsh as representative of the most natural and familiar ideas, it will, perhaps, be conceded, upon the general principles already adverted to, that the language, as possessing such a feature, must retain in itself some remnant of that tongue which was once common to the world, and, by a necessary consequence, that its origin must be referred to an early period of human society.

It would, as may readily be imagined, swell this essay to an inconvenient bulk, if I were to enter into a minute examination of this prominent feature of the Welsh tongue; and, after what has already been done by others in this respect, I feel the less reluctance in circumscribing my own humble labours within the limits to which I am now confined. Some few examples, however, I feel it necessary to adduce, even at the risk of submitting what may not be entirely new, in elucidation of a quality which carries with it so strong an evidence of antiquity.

There are few simple sounds, among the many which the human voice is capable of uttering, that are not in the Welsh,

as already observed, indicative of some ideas, general or particular. Thus, the syllable *AW* implies a principle of fluidity, and was, accordingly, of old used as a term for *water*. By the same rule it enters into the construction of several words that are physically or morally descriptive of this quality. Such are *awdl*, a flowing of the imagination, or an ode; *awel*, a gale or a current of air; *awen*, poetical genius; *awon*, a flowing of waters; *awyr*, the air; *alaw*, instrumental music; *anaw*, vocal music; *cawad*, a shower; and *iawd*, a season. Upon the same principle the simple element *CW* denotes rotundity or concavity, and, accordingly, forms part of several words to which this idea belongs: as *cwb*, a concavity, a hut, or cot; *cwch*, any round vessel; a boat; *cwm*, a hollow, a dingle; *cwr*, a limit or border; and *cwt*, a roundness, a hovel, or cot. The primitive syllable *TA*, again, denotes the faculty of extension or expansion: and from this we have *tâb*, a surface; *taen*, a spread or layer, as *taen toniar*, the spread of the wave; *tail*, the surface of the soil, manure; *tal*, a front, the forehead; and *tân*, fire, than which there is nothing more strongly indicative of an expanding power. In the same way, there is hardly a simple sound within the compass of the human voice, that may not be traced in the Welsh tongue through its various analogies, thus preserving, in its particular application, a reference to the same general idea, in a manner that must be allowed to mark the primitive origin of the system\*.

Another feature of the Welsh language, which serves as a testimony to its ancient descent, is its scheme of initial mutations. The natural tendency of certain sounds to harmonize with others, coming in contact with them, is a principle of which proofs may be found, more or less, to pervade all languages. Accordingly several philological writers have taken considerable pains to collect what may be regarded as the scattered relics of this primitive system, without being aware, that the system itself was, at the time, in full operation in the Welsh language. Vossius, in particular, in his *Etymologicon*, has brought together a multitude of such words as have undergone this metamorphosis; but his researches seem to have been

\* See an Essay in the first volume of this work, p. 161, for a fuller illustration of this quality of the Welsh language, the examination of which occurs only incidentally here.—E.D.

confined to the Latin and Greek tongues. A more extended investigation would have presented to his view the most satisfactory testimonies to the ancient existence of the principle, in its practical influence on human speech. And there can be little doubt, from the wreck of it still to be traced, that it was originally of a far more comprehensive nature than we even now find it in Welsh, and its kindred dialects, the Breton and Irish, wherein it has a partial existence, as it also had in the Cornish.

The system in question, as preserved in the Welsh language, must not be considered, according to the hasty assertion of some writers, as having been adopted for the mere sake of euphony, how much soever it may, in this point of view, contribute to the beauty and harmony of the language. "It also regulates," as Mr. Owen Pughe has justly observed, "some of the primary forms of construction, as well with respect to syntax, as to the composition of words\*," and in this view the advantage, which it must have possessed over the system of terminal mutations in the Latin and Greek tongues, which was; no doubt, the result of long experience and progressive refinement, cannot but be sufficiently evident. The latter, whatever may be the beauty of its structure, is still complex and artificial; while the former is of the simplest character, having its source in the natural functions of the organs of speech. For, with reference to this particular, it deserves to be noticed, that the system of initial mutations is grounded in Welsh upon a nice and exact attention to the obvious affinity of certain articulations: a letter of one organ, for instance, never being substituted for one of another, as a dental for a labial sound, or a labial, on the other hand, for a dental. Every thing is regular, easy, and natural, and harmonizes, in the truest manner, with the various powers and modulations of the human voice. It is impossible, therefore, not to trace, in this peculiarity of our language, unquestionable evidence of its remote origin, and for which reason it has been very justly surmised by the learned author of the *Archæologia Britannica*, that the practice was, at one time, common to all languages, and that its disuse was a main cause of the variety of dialects, which,

\* See Owen's Welsh Grammar, p. 13.—ED.



by subsequent changes and corruptions, became, in time, distinct languages.

The instances, that might be adduced in support of the preceding remarks, are so numerous, and at the same, so well known, that I shall content myself with referring such, as may wish to satisfy themselves by a full investigation of the subject, to Vossius and other etymological writers, and more especially to our great Archæologist, Mr. Edward Llywd, who has collected, at the commencement of his valuable work, numerous and convincing proofs, from various languages, of the ancient, and, I may say, universal prevalence of that system, which forms a constituent and prominent part of the Welsh tongue \*.

Of all the languages of the world none has obtained more suffrages in favour of its antiquity than the Hebrew: the dignified simplicity of its structure, and more especially the sacredness of the purpose, to which it has been appropriated, have principally contributed to the pre-eminence, which it has thus acquired in public opinion. So far, indeed, have some of its more zealous advocates gone in this respect, and amongst whom is particularly to be mentioned the learned Mr. Parkhurst, as to entertain no doubt, that the language was the immediate gift of the Divinity to the first man. For the reasons, however, which I have already offered, it is hardly necessary for me to say, that I consider this opinion to be the result rather of an excess of pious enthusiasm than of any conclusions drawn from an unprejudiced view of the subject: but, as the position has been successfully combated, if not absolutely refuted, by several learned writers, it would be but a waste of time to dwell on it here. Yet, although it may be difficult, if not impossible, to believe, that the Hebrew tongue was either of divine origin, or that it was even the primitive speech of the world, sufficient remains to convince us, that in point of antiquity it has no competitor, at least none, which, with our limited historical *data*, we can reasonably oppose to it. On this account, when the ancient descent of other languages has been brought under discussion, their correspondence, in any respect, with the Hebrew has always been adduced as a grand argu-

\* This peculiarity of the language has also been already separately discussed in the CAMBRO-BRITON.—See vol. i. p. 401.—ED.

ment in their favour. I propose, therefore, to make a few general observations on our native tongue in this point of view.

The most remarkable characteristic of the Hebrew is the simplicity and uniformity of its structure, than which nothing can be more regular, the whole language being formed on comparatively but a few primitive roots, which serve as the basis of this venerable pile. In like manner, the Welsh, although more copious in its radical sounds (which, as it is still a living tongue, cannot be deemed surprising), presents to the eye of a critical observer, a complete and consistent system of speech constructed solely of its own indigenous elements. The simple or primitive sounds, for instance, are employed, for the most part, to express general or abstract ideas, the primary compounds are devoted to *things* of a general or particular nature, while the more complex ideas are expressed by the various combinations which these several sounds afterwards undergo.

Another important feature of the Hebrew tongue is the idiomatic property of constructing its sentences without the aid of verbs, and with which the Welsh agrees so remarkably, that it has been even affirmed, from a consideration of this and some other particulars, that the same rules of syntax might serve for both languages. The following instances, selected almost at random from the Welsh Archaology, will exemplify what I mean :—

“ Nerth eryr yn ei ylvyn :  
Nerth arth yn ei breichiau :  
Nerth tarw yn ei ddwyvron :  
Nerth gwraig yn ei thavawd.”

And again,

“ Nid doethineb ond awen,  
Nid awen ond arver,  
Nid arver ond cymhell,  
Nid cymhell ond cariad,  
Nid cariad ond dewis,  
Nid dewis ond pwyll,  
Nid pwyll ond ystyriaeth,  
Nid ystyriaeth ond daioni,  
Nid daioni ond o Dduw ;  
Am hyny nid doethineb ond o Dduw.”

But, perhaps, the following passage, with which the Godo-

din of Aneurin commences, will still more forcibly illustrate this singular quality :—

“ Gredyv gwr, oed gwas,  
Gwhyr yn dias,  
Meirch mwth myngvras,  
Y dan morddwyd mygyr was,  
Ysgwyd ysgavn lydan  
Ar bedrein mein buan,  
Cledyvawr glas glan,  
Ethy aur a phan.”

The following is a translation of these lines, and by no means a free one :—

“ Lo! the youth, in mind a man,  
Daring in the battle's van?  
See the splendid warrior's speed,  
On his fleet, and thick maned steed,  
As his buckler, beaming wide,  
Decks the courser's slender side,  
With his steel of spotless mould,  
Ermined vest and spurs of gold,”

It will be seen, that in these passages, comprising more than twenty lines, there does not occur one verb; and yet there is no deficiency in the sense: but, indeed, the instances of this correspondence of Welsh and Hebrew are so common that it was hardly necessary to adduce even these few.

There are several other points of resemblance between these two ancient languages, upon which it would be easy to dilate at considerable length; but the fear of transgressing all due bounds obliges me merely to take a concise view of the remaining instances. These are, then, the sounds of the several letters; the rules of accentuation on the ultimate and penultimate syllables, which apply both to Hebrew and Welsh; the indeclinable nature of nouns, common to both languages; the superabundance of personal pronouns; the great variety of prefixes and affixes, and their coalescence with other words: the singular advantage possessed in the structure of reflective verbs by means of a prefix, as in the Welsh words *ymdachu*, *ymvalchio*, *ymlygru*, formed from *tachu*, *balchio*, and *llygru*; the indiscriminate use of the present and future tenses of verbs; and, in fine, the general and striking affinity in idiom and phraseology be-

tween these two ancient tongues. To these strong proofs of a common origin I may add the long list of words in Hebrew and Welsh, so nearly corresponding, that, with a due allowance for the difference of the two alphabets, their complete identity may be presumed. Dr. Davies, in his Dictionary, Mr. Rowland, in his *Mona Antiqua*, Mr. Holloway, in his Hebrew Originals, and other writers, have collected above four hundred examples of these verbal affinities, and which, there is no doubt, a careful collation of the two languages might still farther extend. I cannot better conclude this portion of my imperfect inquiry, than by adopting an observation of the celebrated Dr. Davies, in the preface to his Grammar, and whose words I shall take the liberty of translating. "If then," he says, "a language is to be esteemed more noble, more perfect, more ancient, more suitable to the apt expression of our ideas, according to the greater affinity it bears with the Hebrew, the only language of mankind for more than 1700 years, and, in fine, the mother, fount, and prototype of all other tongues, then I am of opinion that there is none to excel, none to equal, the ancient British."

I have now brought to a close what may be considered the INTERNAL EVIDENCE of the antiquity of the Welsh language; and, however imperfect, as I cannot but feel, my investigation has been, it is yet, I trust, sufficient to satisfy the most sceptical, that we have some grounds for what we pretend to in this respect. It may not be improper, however, to take a short review of the EXTERNAL TESTIMONY, which may be collected on the point under consideration, and by which the other is so greatly fortified. But, as my previous remarks have carried me to a length which I did not anticipate, I shall find it necessary to use every possible brevity in what are to follow.

Among the external proofs of the antiquity of the Welsh tongue none is more obvious than the uncertainty and obscurity of its origin; for "languages," says Dr. Davies, in the work recently quoted, "have no stronger argument for their antiquity than that their source is unknown." Now, from the days of Cæsar, who has given us the first authentic record (if some of the Triads be not of an earlier date) of this island, down to the present, no one has yet penetrated the mysterious

shade which hangs over the fountain of our venerable language. The other tongues of Europe have been traced, according to the various caprices of writers, to their respective sources; and the origin of most, if not all, can with certainty be determined. But the speech of the Cymry forms an anomalous exception to this known fact: and even our most learned philologists have avowed their inability to solve the problem. The most they have attempted has been to consider it as one of the mother tongues of the East, or to have taken its rise immediately from the confusion of Babel.

The very name of the language, and that which the natives have always given it, is itself also a powerful evidence of its ancient origin. CYMRAEG can only mean, as Mr. Walters has very fully shewn in his "Dissertation on the Welsh Language," the language of the aboriginal inhabitants; and upon the same principle the Welsh have ever called themselves CYMRY, implying a first or primitive people: and, if this name is again to be identified with the Cimbri and Cimmerii of the Roman and Greek historians, the language must be referred to that nation, by whom, according to the best authorities, Europe was first colonized. But, even to take the name in its more confined import, as applying only to the Aborigines of Britain, we have the authority of Cæsar for stating, that their descent was even in his time unknown; and we find from Tacitus, that the intercourse of the Romans with Britain, for more than a century afterwards, had not rendered their information on this point at all more decisive: for the historian tells us, that it was not discovered who the first inhabitants were, or whether they were indigenous, or had emigrated from some other country. Before I quit this point I cannot refrain from observing, that the class of languages, to which the Welsh belongs, and of which it may safely be styled the chief, seems to have been erroneously called CELTIC by most authors that have written upon it. This observation applies particularly to the French authors, who seem to have been, for the most part, ignorant that such a people as the Cimbri ever existed. Some too of our own writers have fallen into the same error, unless they are to find their excuse in the popular misconception upon the subject. The name of CIMBRI, it has been already suggested, had reference to a primitive or parent nation, while the

term **CELTIC** was applied only to particular tribes of it, which, from local circumstances, acquired that appellation.

A third proof, that may be derived from exterior circumstances in favour of the antiquity of our native language, is the pure and unaltered state in which it has descended to us through so many ages. We have the most satisfactory testimony, as far as human testimony can be satisfactory, that the language, now spoken in Wales, is in no essential respect different from that in which Taliesin and Aneurin, and their cotemporary bards, wrote in the sixth century, the highest period to which we can with any certainty go. Whatever change has taken place has been the effect rather of the arbitrary disguises of orthography than of any other cause: the language has been one, the same, and immutable. Now it is hardly necessary to observe, that of no other living European tongue can the same thing be said with any degree of justice. The English and French writers, even of the fourteenth and fifteenth centuries, have long become obsolete, excepting to those who make antiquated works their particular study; and even the English poet Spenser, who wrote little more than two centuries ago, is already unintelligible to the general reader. But who will assert, that the works of our earliest bards are not at this day perfectly understood by every one who understands the Welsh tongue in its genuine purity? The fact is indisputable; and this advantage must be chiefly ascribed to the influence of the Bardic Institution, which, according to the records we have of it, made the preservation of the language in its ancient purity one of its indispensable objects. The conclusion, then, that I would draw from all this is, that, if our language has continued uncorrupted and unchanged through more than twelve centuries; if too, during that long period, it has triumphed over not only the destructive accidents and fluctuations of time but also all the hostility and intercourse of the Saxons and of the English; if, I say, it has not been affected for so many centuries by any of these powerful causes, we are fully justified in presuming, that it must, before that time, have resisted all assaults on its primitive character, notwithstanding that it had to contend for four hundred years with the arms and civilization of Rome. How justly then

may we apply to our venerable tongue the words of the poet, and say,

“ NEC POTERIT FERRUM NEC EDAX ABOLERE VETUSTAS.”

The last circumstance I shall notice under this head is the remarkable fact, that the Welsh language, or one nearly allied to it, is spoken in other countries, with which Wales has no geographical connection. The first people, that present themselves in this point of view, are the Bretons of France. The latest period, at which any intercourse between the two countries took place, was in the fourth century, when Cynan Meiriadog, Prince of North Wales, is recorded in the Triads to have emigrated to Brittany with a considerable number of followers. The language, however, must have been spoken by the Bretons long before that time; and it was, no doubt, their identity in this particular with the Welsh that induced Cynan to settle amongst them. We may, therefore, infer, that the Bretons and Welsh are remnants of the same original stock, though the precise period of their separation is so remote as to be involved in complete obscurity. The similarity of the Irish language is also worthy of observation, as tending to strengthen this argument in favour of the antiquity of the Welsh. But the most singular circumstance of all, connected with this part of my inquiry, is the affinity with Welsh of a language spoken in Lusatia by a people called Wendi, presumed to be the remains of the ancient Venedi. The fact of the resemblance of the two languages has been satisfactorily ascertained, and justifies the conclusion, that the Wendi are descendants of that primitive nation, the Cimbri, by whom Europe was first peopled, and of whom the Cymry are the more immediate representatives\*.

By the summary, but I fear inadequate, view, which I have thus taken of the antiquity of the Welsh tongue, I have endeavoured to shew, that it is to be vindicated, *in the first place*, by those inherent qualities of the language—its elementary cha-

\* See CAMBRO-BRITON, vol. ii. p. 97.—We hope hereafter to be able to be able to enter more at large on this interesting inquiry respecting the Wendi; and in the mean time we should feel truly grateful to any of our readers, that could afford us any satisfactory information on the subject.—ED.

racter, its system of literal mutations, and its correspondence in so many respects, both general and particular; with the Hebrew; and *secondly*, by that external testimony, which we derive from the obscurity of its origin; the very name of the language, its existence uncorrupted and unchanged through a period of twelve centuries pregnant with dangers, which nothing but its own innate energies could have surmounted, and by the language, or one nearly similar, being spoken by various nations in every other respect totally distinct from the Welsh.

The cultivation of this pure and venerable tongue, and of the various productions to which it has given birth, especially those of ancient times, necessarily forms the principal aim of this laudable Institution; and, if, in the least degree, these humble remarks may incite a desire to promote this end, my purpose will be sufficiently answered. And, with reference to the national objects to which I have alluded, whether we are to arrive at them by the immediate agency of the Institution itself, or by its encouragement of any exertions elsewhere, I would beg, in conclusion, to apply to the occasion the eloquent words of the Roman orator in his defence of the poet Archias, and say, “*Hæc studia adolescentiam ulunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur. Quod, si ipsi hæc neque attingere, neque sensu nostro gustare possemus, tamen ea mirari deberemus etiam cum in aliis videremus.*”

J. H. PARRY.

## GENEALOGY OF THE SAINTS\*.

[Continued from Page 11.]

### C.

CADELL, the son of Urien. He is also called Cadial.

CADVAN, the son of Elias Ledewig, of Llydaw, otherwise called Eneas Ledwig, or Ledwyr. The mother of Cadvan was Gwen Teirbron, the daughter of Emyr Llydaw. Llangadvan, in the comot of Caereinion, in Powys, and the church of

\* See Arch. of Wales, vol. ii. p. 30—37.